Adaptive Reuse of Church Crypts:

St. Martin-in-the-Fields and other meeting places of sustainability

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Fig 1: Entrance to the crypt of St Martin-in-the-Fields, London

Abstract

Much has been written on adaptive reuse of buildings and there is a reasonable amount available on adaptive reuse of churches albeit from the viewpoint of redundant churches, or those which are no longer in use as places of worship. There is however little literature on adaptive reuse of churches that remain in use as places of worship and in particular, the adaptive reuse of crypts.

This research report focuses on the adaptive reuse of Church of England church crypts in London and seeks to determine whether such initiatives can generate a wider socially sustainable outcome that is equal to, or greater than, the outcome on the sustainability of the particular church.

The report starts by looking at selected literature on the areas of social sustainability and social capital as the theoretical framework that underpins the analysis of the research findings. The report goes on to consider recent trends in crypt reuse before examining a contemporary case study to explore whether the reuse of church crypts can achieve a sustainable "win-win" situation for the church and the community.

Based on the research findings the paper concludes by propositioning that the future of urban churches, both as a significant part of the cultural heritage of England and as places of worship, will depend on forging even greater partnerships with the community with which they coexist. It is argued that social sustainability can act as the catalyst for churches to become more of an integral part of the local, social and cultural landscape and through doing so sustain their future.

Key words: Adaptive reuse, church crypts, social capital, social sustainability.

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CCB	Cathedrals and Church Buildings Division of the Church of England
CCC	Council for the Care of Churches of the Church of England
DAC	Diocesan Advisory Committee of the Council for the Care of Churches
Faculty	Faculty Petition
HLF	Heritage Lottery Fund
LDF	London Diocesan Fund
PCC	Parochial Church Council
SMITF	St Martin-in-the-Fields

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Introduction and Overview

The motivation for this research came about following research into trends in church redundancies, and in particular the scenario of significant church closures in the future based on a number of socio-political and economic factors at work at the early part of the 21st Century.

With falling church congregation numbers (Cooper 2004), an increasing repair and maintenance bill (Church Forum 2004) and with limited public funding (English Heritage 2006), more church congregations are looking to share their space in order to ensure the sustainability of their place of worship in an environment of uncertainty.

The challenge facing urban churches of how to survive can open up the opportunity for the wider Church to engage with communities in a manner which can be of mutual benefit. This research attempted to identify how churches could map a path for the future that would ensure their survival whilst at the same time offer the opportunity to expand their association with the local community. It was decided that one way of achieving this objective would be to identify and explore a case study which could be offered as an example.

The area of focus that was selected was adaptive reuse of churches where the church remains a place of worship but offers a greater or wider social and community benefit. The progression from here was to move to adaptive reuse of crypts as a way of ensuring that the church itself remains unaltered by the initiative thus preserving the architectural merit of the building. Churches are difficult to adapt without affecting in some way the architectural vocabulary of the building (Kiley 1994) and in the case of listed churches there is a tendency for Diocesan Advisory Committee's (DAC's) to resist changes that will be detrimental to the fabric of the building. This tension between adaptive change and conservation can result in a building being lost to demolition for the very reasons it was protected. This proposition is not restricted to churches and there are a number of examples where regeneration is at odds with the protection of the historic environment which can lead to barriers and resistance to adaptive reuse projects.

Within this contextual landscape, the aim of the research was twofold: firstly to determine whether adaptive reuse of church crypts can provide a sustainable future for the Church, without creating tension or conflict sometimes associated with adaptive reuse, and secondly, identify what wider social benefits can flow from such reuse schemes. The objectives that were set in order to achieve the aim of the research were to first present a literature review of material and knowledge that exists on the subjects and themes of social sustainability and social capital before going on to describe the research methodology that was adopted. The paper then looks at a contemporary adaptive reuse case study. Based on the research findings the report concludes with the proposition that social sustainability can act as the catalyst for churches to become more of an integral part of the local, social and cultural landscape in which they coexist.

The literature review was based on a selective number of publications and articles on adaptive reuse, social sustainability and social capital. There is little academic literature on adaptive reuse of church crypts and there is a gap in current knowledge that this report hopes to help fill. In particular it was found that there has not been an attempt to demonstrate how social sustainability can be the catalyst for other forms of sustainability, how social capital can have a negative effect on society or the community or how you measure social capital.

Notwithstanding these limitations, selected literature was reviewed to determine if and how it could assist underpin the research. In general, the literature review was limited to works that directly referred to reuse within the context of social sustainability or where propositions ran counter to, or conversely supported, the research aims and objectives. This included MSc dissertations on similar themes and policy documents such as *Policies and Guidance; Conservation Principles* (English Heritage 2008).

The literature review included material on the subject of adaptive reuse of churches and church crypts based on Faculty Petitions held by the London Diocesan Fund (LDF) and the review of a number of London case studies prepared by the Cathedral and Church Buildings Division of the Church of England (CCB) from which three short listed examples were selected.

The theoretical framework that underpins the analysis of the research is social capital and social sustainability. The research project attempted to build on previous applications of social sustainability and social capital by applying them to the context of churches and in particular adaptive reuse of church crypts. It was decided to use social capital as the conceptual backdrop, as opposed to the wider concept of cultural capital, given the greater relevance of the former to the selected case study.

Literature reviewed for adaptive reuse themes included *Creative Reuse of Buildings* (Latham 2000), *Adapting Buildings for Changing Uses* (Kincaid 2002), and *Managing Built Heritage; The Role of Cultural Significance* (Worthing & Bond 2008). Each of these is referred to in the Discussion section of this paper.

Before looking at literature specifically on social capital and social sustainability, it is pertinent to set the scene by exploring a number of wider themes that reoccur throughout the paper such as cultural heritage and sustainability which act as the conceptual framework, or building blocks, for discussion on social capital as it relates to the case study.

At one level *culture* may be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs (UNESCO,

2002). At another level some commentators have compiled a list of 164 definitions of "culture" (Kroeber and Kluchhohn 1952). It has also been suggested that like history, culture fosters the feeling of belonging and continuity whilst its physicality in the form of material culture gives these feelings an added sense of reality (Lowenthal 1985).

Heritage on the other hand can be seen as the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. Heritage means different things to different people at different times and in different places. It defines us and gives us a sense of identity [English Heritage 2005].

Cultural heritage has recently been defined as inherited assets which people identify and value as a reflection and expression of their evolving knowledge, beliefs and traditions, and of their understanding of the beliefs and traditions of others (English Heritage 2008).

In order for cultural heritage to be conserved in a sustainable manner, a number of factors or issues need to be considered including, but not exclusively, the environmental, social and economical impact of the physical process of conservation or development. It has been suggested that sustainability is only achieved when enhancements are made to the overall quality of life of future generations measured by all three criteria of sustainability (Cowell 2006).

Sustainability in its simplest form describes a characteristic or a process or state that can be maintained at a certain level indefinitely. Sustainability in the context of this paper is taken to mean development that meets the needs of the present without compromising the ability of future generations to meet their own needs (WCED 1987). When applied to heritage, sustainability means using and enjoying the heritage today in a way that does not prevent future generations from doing so (Heritage Lottery Fund 2005).

Social sustainability is an aspect of the sustainability of cultural ecosystems that refers to maintaining and enhancing the diverse histories, values and relationships of contemporary communities so that they draw their sense of self identity from the physical environments in which they live which in turn influence the balance of social relationships that exists within those communities (Low 2003).

Social capital is a concept that refers to connections and the value of such connections such as bonds and trust within and between social networks such as communities and family relations. The core idea is that social networks have value so social contacts affect the productivity of individuals and groups.

The idea of social capital was first put forward by Hanifan in 1916 when he referred to social capital as "*those tangible substances [that] count for most in the daily lives of people: namely good will, fellowship, sympathy, and social intercourse among the individuals and families who make up a social unit. The individual is helpless socially, if left to himself....If he comes into contact with his neighbor, and they with other neighbors, there will be an accumulation of social capital, which may immediately satisfy his social needs and which may bear a social potentiality sufficient to the substantial improvement of living conditions in the whole community. The community as a whole will benefit by the cooperation of all its parts, while the individual will find in his associations the advantages of the help, the sympathy, and the fellowship of his neighbors*" (Hanifan 1916).

In *The Forms of Capital* Bourdieu describes social capital as resources based on group membership, relationships, networks of influence and support. Bourdieu defines social capital as "*the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition.*" (Bourdieu 1986).

Putnam argues that social capital is the collective value of social networks measured by the amount of trust in a community (Putnam 1995). Putnam makes a distinction between two kinds of social capital: bonding capital and bridging capital. Bonding capital occurs through socialisation with people who are like you; the same age, race, religion etc. Bridging capital is created through socialisation with people who are not like you. The difference between the two types is important in that bridging capital is more powerful yet more difficult to obtain. Putnam argues that the two kinds of social capital strengthen each other.

Coleman puts it in a similar way when he describes social capital as anything that facilitates collective action generated by trust or a network or relationships and notes that social capital is the collective value of social networks measured by the amount of trust in the community. In Coleman's view, social capital is a neutral resource although how it is used determines whether society is better off as a result (Coleman 1988). This is considered in the Discussion section of this paper.

Methodology

The research project was an exploratory qualitative case study. Instruments for data collection were literature review, documentary analysis, informal interviews and observation through site surveys.

The starting point for the research was to review model methodologies and approaches as put forward in two research publications on research methods; *The Good Research Guide for Small Scale Social Research Projects* (Denscombe 2003) and *Writing Your Dissertation* (Swetnam 2000).

The literature review was undertaken during June and July 2008 and entailed review of other Sustainable Heritage MSc research projects for 2007 (the 2006 reports were not available at the time), international publications, journals, publications held by the Cathedral and Church Buildings library and the Bartlett library and a number of dissertations on similar themes. Documentary analysis of records held by various ecclesiastical organisations, publications and case studies was undertaken during July 2008. Informal interviews were conducted during July 2008 of a number of stakeholders and representatives of organisations relevant to the research topic to provide a backdrop to the theme of the research (Appendix 1).

After having set the scene through the literature review, the starting point for the research was to look at recent trends in adaptive reuse of crypts within the Diocese of London in an attempt to draw a picture of the types of adaptive reuse that make up the London landscape. The two main sources of data on adaptive reuse of church crypts were obtained from the Cathedrals and Church Buildings Division of the Church of England ("the CCB") and the London Diocesan Fund ("the LDF"). In the case of the CCB this took the form of extracts from London case studies prepared as part of the publication, *Building Faith in our Future*. In the case of the LDF, the data was extracted from Faculty Petitions (Appendix 2).

Church of England churches were selected for review because access to data was more easily available and given the number of these churches that make up 65% of Listed Grade I or Grade 2* buildings in England (Cooper 2004). The scope of the research was limited to London because of the unique circumstances and challenges faced by churches in the capital such as land use pressure and inner city social issues. Limiting the scope to London also allowed interviews to be undertaken, data to be more easily collected and site surveys to be carried out.

It was decided to further limit the research to church crypts given that, invariably, their adaptive reuse does not impact on the setting and context of the church itself. In other words, the architectural significance of the church is not affected by the reuse of the crypt thereby minimising the conflicts that can arise between regeneration, reuse and conservation. A further reason for

restricting the research to crypts was because churches which adapt their crypts are more likely to want to preserve the architectural interest and significance of the main church space yet at the same time seek to expand evangelism and *mission*, firm up financial resources and/or extend social and community involvement. In practice, it is it likely to be a combination of all of these aspects.

Based on these parameters the case study material of the CCB was reviewed for reference to crypts. This was augmented by the LDF database of Faculty Petitions. A search using "crypt" as a filter was made to sort Petitions over the last 10 years that related to the adaptive reuse of the crypt of the applicant church. Further information was obtained from the 2008 London Diocesan Year Book. Where applicable, websites were accessed for further information.

Examples of churches which use their crypts as centres of cultural activity, community activity or commercial activity are numerous. It was decided to explore one case study in depth rather than offer a comparison of projects with similar objectives and outcomes. The selection criteria for the case study was that it should be recent, able to paint a picture of adaptive reuse and involve significant architectural transformation and community/social outreach.

Based on the data gathered, a short list of potential case studies was drawn up that represented a cross section of churches in different parts of the Diocese (Appendix 3). After researching each of the short listed churches, the list was narrowed down to three potential case studies (Appendices 4 and 5). Following a site survey and review of each of these, one was subsequently selected based on availability of, and access to, data and the selection criteria.

Whilst the case study was explored within the framework of social capital and social sustainability it is acknowledged that in some instances environmental and economic elements came into play. Where this was the case reference was made to all three elements of sustainability to provide a broader and more representational picture.

Unexpected factors that arose during the research primarily related to data collection. It was interesting to note that the CCB as the national body did not automatically receive copies of Diocesan Faculty Petitions. This meant that the national position with regard to what is happening to the church stock can not be ascertained. This is supported by the statement by the Church of England in *Building Faith in our Future* that it needs research undertaken on the current state of church stock (Church Heritage Forum 2004). The effect this had on the research and its findings was negligible however, had it been decided to look at the national situation, a viable stance or position would have been difficult to take.

A further unexpected factor was that the data from the Faculty Petitions was intended to provide a picture of the current or recent situation and thereby provide the backdrop to the case study. The reality however was that many of the Petitions related to crypts that had already been adapted and were merely "update works". This demonstrated that there had been few recent adaptive crypt reuse schemes.

A weakness in the research methodology lay with the Faculty Petitions. It could not be reliably ascertained whether the list of cases relating to crypt reuse held by the LDF was exhaustive given that direct access to the database was not given because of Data Protection legislation. It was not possible to determine whether it was a reliable, known software programme or proprietary. If the latter, then it could be expected to be more prone to technical inaccuracies and deficiencies.

The search criteria of crypts could have been extended to include adaptive reuse as a generic topic as this may have thrown up a wider list where the word crypt was inserted as the second thread or secondary entry description. In hindsight it may have been better to have extended the research to entire adaptive reuse schemes rather than limiting it to crypts. It is acknowledged that whilst this may have provided more examples, time restraints would have made a review of the data generated difficult. Further, given the number of examples found using the restrictive term search of crypt, this was sufficient to meet the objective of providing a list of potential representative case studies.

Perhaps the biggest doubt or angst of any research project is deciding on what to include and what to exclude, generally because of space and time restraints and the order in which data is gathered. Had some data gathered at the final stages of the research process been available at the beginning it is likely that the case study would not have stood up so rigorously to the selection criteria that was set. This is amplified in the Discussion section of this report.

The Findings

The Diocese of London was established in the Roman era. The first bishop was Bishop Restitutus who attended Council at Arles in 314. London reverted to paganism after the Saxon invasions and the See was not reconstituted until 604 with the original St Paul's as its Cathedral.

Fig 2: Map of Roman London Source: History of London

Today the Diocese covers 277 square miles north of the Thames serving a population of 3.6 million people. In 2006 church membership of the Diocese was 69,000 and 68% of the 479 churches that make up the Diocese were listed (Appendix 6).

191 parishes in the Diocese are classified as 'deprived' Urban Priority Areas. The Diocese supports 150 social responsibility projects incorporating work with children and young people, refugees, asylum seekers, the homeless, people with mental and physical disabilities, families and the elderly. There are also countless community-based activities such as mother and toddler groups, youth clubs, and Guides and Scouts brigades (London Diocesan Year Book, 2008).

In the past 10 years a total of 22 churches in the Diocese have been granted Faculty for adaptive reuse of their crypt (LDF 2008). A small number of crypts were converted to house mechanical and electrical plant although by far the greatest reuse has been for community purposes ranging from nurseries, health centres through to refuge centres.

St. Martin-in-the-Fields

St Martin-in-the-Fields (St Martin's) was selected as the case study not because of its size in terms of construction project costs (£36 million) but because it was considered a contemporary example of an initiative of how a church can meet many different and sometimes opposing or conflicting demands and yet remain a place of worship.

As a case study it met the dual criteria of representing both a significant architectural transformation with a potential significant social outcome.

The project (not publically fully open at the time of writing) stands to make an important impact on the community in which it is located within different strands of society; the homeless, cultural, Chinese and Christian communities. The project commenced in January 2006 and is due for completion in late 2008. In 3 years and £36m later the entire crypt and surrounding areas would have been transformed and the church itself fully restored.

St Martin's is a landmark Grade I Listed church in the heart of London with credentials as impressive as its history. Situated on Trafalgar Square and at the centre of the West End, with 700,000 visitors each year and within 10 minutes from almost every city attraction from Covent Garden to the National Gallery, it is also at the centre of many problems facing an urban city. As well as being the Royal Parish Church, it is well known for its Café, classical and jazz concerts and historic architecture. It holds regular church services in English, Cantonese and Mandarin and offers social care services to London's Chinese community and homeless people. From London's first free lending library to the first religious broadcast, St Martin's has broken new ground in defining what it means to be a church.

The adaptive reuse project was aimed at improving the organisation's ability to care for those in need, provide inspiration for those who visit the church and enrich people's lives through worship, social care and internationally renowned musical performances in spaces fit for the purpose. In order to meet these aims it was decided to update and upgrade the existing facilities and create modern facilities to replace what was once a series of Victorian burial vaults which had inadequately housed many of St Martin's services for decades.

Fig 3: St Martin-in-the-Fields, Source: SMITF and Great Buildings Com.

A Brief History

There is no official reference to a church on the site of St Martin's until Norman times, when in 1222 a dispute was recorded between William, Abbot of Westminster, and Eustace, Bishop of London on the Bishop's authority over the church. The Archbishop of Canterbury decided in favour of the Abbot and St Martin's, then surrounded by fields, appears to have been used by the monks of Westminster.

In around 1542, Henry VIII built a new church and extended the parish boundaries to keep plague victims from being carried through his palace. This church was demolished in 1721 and replaced by the current church in 1726 designed by James Gibbs. In the 19th century, whilst planning Trafalgar Square, John Nash created Church Path and the range of buildings to the north.

Throughout the 20th century St Martin's has played an active role in wider social, humanitarian and international issues from being involved in the Anti-Apartheid Movement to founding charitable organisations such as Amnesty International, Shelter and The Big Issue (SMITF 2008).

Fig 4: Early 18th century painting and engraving of 1721. Source: SMITF

In the 1960s, St Martin's was concerned for the welfare of new arrivals in the emerging Chinatown. Today, the Ho Ming Wah Chinese People's Day Centre provides vital services for the Chinese community in London. The centre, opened in 1987, provides for members of London's Chinese community and works mainly with elderly Chinese people, many of whom lack family support or network that they would traditionally have expected.

Members enjoy luncheon clubs, tai-chi, English classes, health education, welfare advice, dance and other arts and social activities. The Ho Ming Wah has also begun to offer cultural activities in Cantonese during school holidays for British-born Chinese children, whose families are keen to see the younger generation reconnect with their heritage. The Ho Ming Wah occupies part of the new and enlarged crypt with an activity room, offices and its own kitchen.

St Martin's fight against homelessness was formalised with the foundation of the Social Service Unit in 1948. The work continues today through the London Connection which works with rough sleepers and other vulnerable homeless people and young homeless people. Today London Connection cares for around 7,500 individuals each year making it one of the largest organisations for homeless people in the country. The Connection employs around 100 staff and over 250 volunteers and aims to deliver a range of field-leading services including day centres, an emergency night centre catering for up to 40 people, advice, hostel referrals, legal and welfare services, health clinics, housing and resettlement advice and support for substance misuse.

Fig 5: The Connection. Source SMITF

As part of the adaptive reuse project, the dilapidated underground vaults that housed much of St Martin's social care work for over fifty years have been demolished. The architect's plan created a purpose-designed facility for the provision of these vital services. The building where the Connection is based has been modified in order to build additional space for services and projects, bring daylight and ventilation into underground areas and design flexible rooms to respond to changing needs.

In addition to the adaptive reuse of the crypt and out buildings the church itself did not go ignored as part of the project. James Gibbs' 1726 masterpiece has now been completely restored for the first time. Floors added by the Victorians above the entrance vestibules have been removed, reinstating their original height. The coloured glass windows, put in after the Victorian stained-glass was destroyed by a bomb blast in World War II, has been replaced with clear glass, similar to that in Gibbs' original. The aim has been to maximise the amount of natural light coming into the church and to bring it closer to the original Baroque design. The decorative plasterwork of the ceiling has been restored; the pulpit has been relocated to improve the sight lines for congregation and audiences and the chancel has been reordered to allow greater flexibility for worship and concerts. The exterior of the church has also been thoroughly cleaned and restored.

Fig 6: Axonometric, Lucinda Rogers

Fig 7: Section through of new Crypt, Eric Parry Architects

The Architect's plan addressed the lack of clarity that was the result of nearly two centuries of organic development. The classic design for the new public spaces and entrance foyer includes a glass pavilion set into Church Path which provides access to the crypt which houses the Box Office, Shop, London Brass-Rubbing Centre and an exhibition of the history of the church.

An access ramp and a lift from the church to the crypt provides access between the church and Café for the first time. The project has also seen the extensive refurbishment of John Nash's North Range, which encompasses the Vestry Hall and parish offices, Vicarage and The Connection. The crypt is now linked to the outer building complex on Church Path which houses, among other things, the residential quarters of the clergy, offices and the London Connection.

The widened Church Path has been shaped by moving the John Nash railings closer to the church offering a better route for pedestrians. To the east of the church, the formation of a public courtyard provides a quiet area with a new entrance from Adelaide Street. Also set in the widened Church Path is a light-well to the full depth of the below-ground spaces, bringing natural light to the various rooms and a second light-well which provides independent access to the crypt.

Fig 8: The new pavilion, Eric Parry Architects

The glass elements of both the light-well and pavilion entailed significant structural engineering and sourcing of reinforced glass capable of sustaining considerable weight bearing loads.

The Café-in-the-Crypt has been enlarged as a result of the move of the Shop and Box Office to the new entrance foyer and of the kitchens to the new underground spaces beneath the courtyard. The revitalised Gallery, the new Parish hall and meeting rooms provide new spaces for church, community and corporate groups to host meetings, events and social occasions.

King George I gave the church its first organ, which was played by Handel on several occasions. Concerts programmes have developed over the years and the evening concert programme is well known for its Baroque music and period performances by some of London's finest ensembles in a candlelit setting. Free lunchtime concerts provide a valuable opportunity for young musicians to perform to a receptive audience in an acoustically outstanding space. St Martin's also makes use of the atmosphere of the Crypt by presenting jazz performances. On a practical level, the music programme generates much-needed revenue for the charitable work of the church.

St Martin's is also the birthplace of the Academy of St Martin-in-the-Fields, founded in 1958, and although now a separate organisation, the Academy continues to serve as international ambassador for the London landmark.

Fig 9: The rehearsal room, Eric Parry Architects

Fig 10: New Church Hall, SMITF

The project makes greater access to, and engagement with, music possible through the creation of a double-height rehearsal room, providing acoustically correct space for church and concert musicians, and a valuable resource for other ensembles, new changing rooms for performers and new space for music education and administration. At the current time there is anything up to 9 concerts each week staged at the St. Martins. These concerts are staged by groups who rent out the space for a premium given the kudos and brand recognition of the name St. Martin's. This in turn generates income for the church to help defray the running costs it incurs including the salaries of the 65 employed staff.

The Museum of London Archaeology services investigated the site from 2005 during excavation and demolition. During this work 20 bodies were discovered including 3 Saxons which confirmed the belief that the location was a sacred site since the 7th Century.

Fig 11: Excavation works, SMITF

Fig 12: Excavation works, SMITF

A roman sarcophagus was also unearthed dating to the late 4th or early 5th Century late in the Roman period. Previously it had been thought that the project lie well outside the previously established boundaries of Roman London. A Roman tile kiln dating from 400 AD to 450 AD was also found indicating that a significant Roman building once existed on or near the site.

Fig 13: Impression of new entrance, Eric Parry Architects

Fig 14: Model of new entrance, Andrew Putler

An additional significant source of income from St Martin's is derived from the café and shop. Unlike many museums and galleries, St Martin's does not franchise out the operations for a percentage of takings but prefers to run the operations itself and employ the staff directly. This operating model is similar to that run by the Eden Project in Cornwall where financial risk of running a business is weighed up against a potential greater financial return.

The overall project was funded by a £15m grant from Heritage Lottery Fund and a number of individual bequests and donations. Interestingly, the level of corporate support was minimal. Commercial funds (£216,000) were obtained through advertising banners on the exterior of the church during the works. This initiative required planning permission, Faculty and approval from English Heritage and proved a controversial albeit successful endeavour.

A review of the 2007 Annual Report of St Martin's revealed that with the closure of the crypt and church, a deficit of £750,000 had to be met by reserves. The trading arm of the organisation still managed to achieve a turnover of £1m notwithstanding it only traded for a third of the year. The turnover for 2006 was £2.6m. Of the total funds, both restricted and unrestricted of £15m derived in 2007, £14m related to the adaptive reuse project. If you "strip out" the capital works, the church suffered a 60% reduction in income during 2006. Total staff costs were £1.2m and included campaign staff costs of £250,000 for the year although overall staff costs were down by £300,000 over 2005.

Fig 15: Restored interior of St Martin's. Source: SMITF

Fig 16: The Crypt before adaptation, SMITF

A total of £7.6m was received during 2007 in gifts and pledges including £1.5m from communities and local government however the reserves of the church were depleted by over £500,000 although the church had investments of £750,000 at year end. Maintenance and repair costs for 2007 were £18,000. No contingency has been carried in the balance sheet for future repairs and maintenance as a result of the increased operations and new buildings.

One aim of the project from the outset was that it should reflect a successful marriage between environmental conscious design and historical preservation. This was encapsulated by Ian Henderson of the Trust when he stated "*awareness is slowly arising. People are more aware of the impact of climate change and the effects of rising energy and material costs. The sea change required toward more sustainable thinking is a complex commitment*" (Ian Henderson, Chairman of the Development Trust, 2007).

The architects, Eric Parry were committed to designing durable, low consumption buildings that cost less to heat, cool and ventilate. The design challenge was to achieve high levels of energy efficiency while ensuring the historical fabric of the site was not compromised (SMITF Campaign 2006). A promising aspect of the approach of the architect has been the geothermal cooling through the installation of a borehole system to provide cooling to the new spaces below ground.

Fig 17: Geothermal Cooling: Max Fordham

Fig 18: Enlarged crypt, SMITF

The London aquifer is a huge body of water trapped by layers of impervious rock. The borehole was drilled to a depth of 148 meters. The fresh, cool water is drawn up and cools the air supply to the new underground areas. A second discharge borehole returns the warm water to the aquifer. This type of ground source heating/cooling pump is capable of generating 800kW of energy with no Co2 emissions. Each borehole is fitted with a u-tube of high density, polyethylene pipe, grouted in place. The boreholes are manifolded together onto flow and return lines that are connected to the main ground loop circulating pumps. Risers take the ground loop water and distribute it to the underground space.

Discussion and Analysis

This section of the report discusses the research findings from the viewpoint of social sustainability and social capital to determine if the case study answers the research question of whether the reuse of church crypts can achieve a sustainable "win-win" situation for the church and the community. The report would be incomplete however without reference to the two short listed case studies, the wider issues relating to adaptive reuse and other forms of sustainability.

Both the examples of St Paul's (Appendix 4) and St Luke's (Appendix 5) demonstrate the importance of community involvement and support in order to achieve social change. St Paul's shows how a church can "re-join" the community where before it was an empty building, and act both as a focal point for community endeavours as well as generate income so it may continue as a place of worship. The example of St Luke's is altogether different yet from a built environment viewpoint the process was similar; significant intervention of the structure and fabric of the building. In the case of St Luke's this is a thriving church and the adaptive reuse scheme was intended to enhance its operations. Whilst the outcome of both examples was community focused the community that benefited from the St Luke's project was, in the main, the congregation with a, by in large, Korean makeup. This is also a factor of St Martin's where The Ho Ming Wah Chinese community accounts for 50% of the congregation. The implication of this is that the community that benefits from adaptive reuse schemes is not necessarily the local community and in some instances the benefit is derived solely by the congregation or, as will be seen later, in some instances not even the congregation itself.

Physical Sustainability

Before considering St Martin's specifically, it is worthwhile considering the environment in which potential adaptive reuse projects sit.

The fact that there have been few adaptive reuses of crypts in recent years suggests that congregations can no longer afford to convert their crypts perhaps for the very reasons why they should. The Pastoral Measure of 2007 was enacted to make it easier for churches to offer long-term leases of church space. In the case of crypts, Faculty is likely to be granted on the basis that the adaptive reuse would not have an adverse effect on the fabric of the building or its architectural importance. As one commentator suggested back in 2004, *"if I were to revisit the subject in ten years time, I would expect to find churches up and down the country leasing out part of their space*" (Cooper 2004). As at the time of writing, and 18 months after its enactment, neither the LDF nor the CCB had received any requests to take advantage of the new provisions.

In its policies and guidance; *Conservation Principles* issued in April 2008, English Heritage asserts that in the context of alterations to a significant place these should normally be acceptable if the proposals "*aspire to a quality of design and execution which may be valued now*

and in the future". The publication goes on to clarify this by stating that "*quality is enduring, even though taste and fashion may change*" (English Heritage 2008). The problem here is that "quality of design" and whether this will be valued in the *future* as a criterion for permitting *current* alterations is an over simplification if not only because whoever decides today could very well be overruled tomorrow. The question that these new policies and guidelines pose for adaptive reuse schemes is; how does this policy actually guide us in reaching an objective opinion on whether an adaptive reuse project should proceed? Whilst outside the scope of this paper it would have been interesting to ascertain how the external architectural changes that came with the adaptive reuse of the crypt of St Martin's would have been approved within such guidelines.

Churches are not only centres of religious worship, but monuments to community cohesion, and physical markers of a sense of place in the city (Johnson 2004). There is however a clear tension between the positive outcomes of regeneration, protection of the built environment and environmentalism and it is debatable whether they can ever be easy bed fellows. On the one hand we demand regeneration yet we want to protect the past and at the same time be environmentally responsible.

As Smith notes, *heritage is not only a social and cultural resource or process but also a political one through which a range of struggles are negotiated* (Smith 2006). An example of where objectives can conflict is over the urban regeneration project at Doon Street on the South Bank of London. English Heritage resisted the community development on the grounds it would obscure a historic view from Somerset House and St James's Park. The recent outcome of the Public Enquiry found in favour of the generation project and may signify a shift away from conservation in favour of regeneration when there is a need to choose between the two. A further example is at St James, Piccadilly. The first church in London to install photo voltaics, the PCC of this Christopher Wren church overcame significant obstacles to achieve what the Church advocates in its environmental policy *Shrinking the Footprint,* with little support and notwithstanding opposition from various organisations (Dawson 2008).

In *Creative Reuse of Buildings*, Latham propositions that a building does not have to be precious to be kept and that a quest for sustainable approaches can embrace even quite modest buildings as suitable subjects for creative reuse and should be seen as an opportunity rather than a threat (Latham 2000). Whilst far from modest, the St Martin's project demonstrates how something as ordinary and plain as a church crypt on a scale as grand as St Martin's, or as small as relocating a boiler in an unused crypt so that the boiler room can be adapted for use as a nursery, can be achieved with positive outcomes for stakeholder groups. In this respect, such schemes run contrary to what Latham's contends that "*small buildings such as dovecotes and tombs are inherently incapable of economic use*"

Adaptive reuse of crypts falls within the conventional understanding that the starting point for reuse is the existence of a building that is no longer fully needed for the functions it originally performed (Kincaid 2002). At the same time the case study of St Martin's and other similar adaptive reuse projects go against Kinkaid's model based on supply and demand as in the case of a crypt, its adaptation can *create* a demand that is waiting to be met.

One commentator has suggested that management of the built environment of the church has always been a difficult stewardship role for many clergy charged with its stewardship (Walsh 1996). So it can been seen that there are hurdles and even threats but also opportunities for potential adaptive reuse schemes and no doubt St Martin's as an organisation must have been aware of these when it decided to embark on what it termed its "renewal project".

Economic Sustainability

It could be argued that funding, public or private, follows success and that funding bodies are more likely to support "safe bets" that they can point to as examples of positive financial intervention. In the year 2006/7 Heritage Lottery Fund (HLF) grants to churches were only 3% of total grants awarded and represented £307m over a total of 2,896 projects, or on average just over £100,000 per project (Appendix 7). The fact that St Martin's benefited from a £15m grant can be seen as evidence of how "success stories" attract funding.

At a macro level, as an employer and major tourist attraction, St Martin's contributes to the local and wider economy. At a micro level, it is unknown whether any budget forecasts have been prepared that reflect the increase in future annual running costs as a result of the expanded space, such as energy consumption, repairs and maintenance etc. Indeed, the Treasurer's report states that the church will be obliged to sell further investments in order to manage the 2008 cash flow and take up a loan facility to complete the delayed project (SMITF 2007 Annual Report).

This is outside the scope of this paper but in light of the experience of the British Museum when it omitted to allow for the annual operating costs of the refurbished Great Court (Williams 2006), St Martin's should consider how to finance the running of the new and expanded operations. This is particularly relevant given the difficultly in securing funds for revenue projects, as opposed to capital projects where there is normally a legacy and/or landmark that funding bodies can see as an outcome.

Environmental Sustainability

The inclusion of the geothermal initiative was a positive contribution towards environmental sustainability. Worldwide, the current energy delivered from geothermal resources is third among renewables, following hydroelectricity and biomass, and ahead of solar and wind (Earth Energy

2008). Despite this, the current level of geothermal use pales in comparison to its potential and so for this reason alone it is encouraging to see it in operation at St Martin's.

There was little information on other environmental initiatives although it is known the project did not include solar panels, photo voltaics or biomass boilers which are all initiatives being carried out by other churches in the Diocese (LDF interview). During interview it was disclosed that English Heritage would not allow the installation of solar panels or a photovoltaic array. Notwithstanding this, it could be argued that St Martin's has missed the opportunity to introduce a whole range of environmental initiatives as part of the renewal project that arguably would have been appropriate for a social project of this significance involving significant sums of public money.

The next section of the paper addresses the impact of the adaptive reuse scheme at St Martin's from the point of view of social sustainability and social capital and attempts to analyse to what extent the outcome created a sustainable "win-win" situation for the stakeholders involved.

Social Sustainability

It could be argued that other elements of sustainability are more likely to arise as a result of a social focus and social cohesion. Social cohesion can therefore be seen as the glue that binds the elements of sustainability together as much as social sustainability can drive adaptive reuse schemes and generate other forms of sustainability in the process.

Whilst it cannot be said to be representative or all churches, St Martin's stands as an example of what can be achieved and thereby act as a catalyst for other churches. The case study of St Martin's goes somewhat further than the two examples of St Paul's and St Luke's not only in terms of architectural scale but the social significance of the project. The project represented *"the most significant voluntary sector project in Britain"* (SMITF Annual Report 2007). It is unashamedly impressive; high profile, successful and involved a significant investment of time, resource and finances. The barriers to the organisation must have seemed insurmountable at the outset; transforming a Gibbs 18th century masterpiece in Trafalgar Square into a 21st century place of worship/cultural centre and social care/community complex.

In the context of the case study, without social sustainability as an objective or desired outcome it is arguable whether there would have been an adaptive reuse project at all as it is doubtful that such significant funding would have been secured for conservation alone. In this case, none of the other sustainable elements would have been achievable, such as economic sustainability from a more improved rehearsal and performance space for rent or extended café operations or environmentally sustainable initiatives such as the boreholes.

Whilst social sustainability involves consideration of the long-term social consequences of decisions, social relations and networks, it could be argued that rather solely as a future target, measure or aspiration, it can equally apply to current generations and therefore current social outcome of our actions is as valid. Whilst social sustainability may have been an objective of the renewal project, there is a question mark over whether there was an increase over what existed before the project commenced or whether this was depleted as a result of the loss of jobs of the staff and the upheaval to the congregation due to the closure of the church for 5 months. If Low's definition of social sustainability is to be adopted (Low 2003) then whether the outcome of the project provided the stakeholders with "*a sense of self-identity which in turn influenced the balance of social relationships that existed within the community*" is not easy to affirm.

Social Capital

Social capital can be measured by levels of crime, attitudes, trust, happiness and community and/or social engagement. A society is likely to be better off the more its members engage with each other and with society. It has been observed that taking part in heritage projects can result in people feeling a greater sense of connection to each other and with a local area and that projects also help to create community focus (Clark and Maeer 2008). Interestingly however, a survey of Project Managers on the question of heritage projects and in particular "benefits for individual and benefits to communities" found that there was a low ranking in the areas of benefits to communities as perceived by the Project Managers (Appendix 6). It is not apparent what percentage of the projects were churches but regardless of the type of project the findings would suggest that social capital is difficult to measure or quantify.

Notwithstanding the quantification issue of social capital, one very good reason why churches should respond more to community and social needs through initiatives such as adaptive reuse schemes can be seen in the recent announcements of the Charities Commission. The Commission regulates charities, including many churches, and wants to enforce its *Public Benefit and the Advancement of Religion and the Prevention or Relief of Poverty*, polices at the end of the current year. The Commission has drafted policies which ask churches and other religious organisations to say how their work and spiritual efforts benefit society in order to qualify for charity status. These policies are likely to mean that in the future more churches will need to put the community at the centre of their work if they are to continue to enjoy tax-exempt status on the income they derive.

There is generally a presumption that the work of the Church generates social good and well being. The fact that this presumption is to be tested by the Charities Commission suggests that the charitable role of the church in our society is at question notwithstanding the weight of evidence to the contrary. For example, in 2002 a report mapped church organised social action in London based on 3,298 questionnaires. The response showed that there were more than

7,000 projects employing 10,000 staff, which involved 45,000 volunteers over 2,200 churches serving some 39,000 people (Church Commissioners 2004).

It is appropriate to mention here how bridging social capital may have been adversely affected by the secondary entrance to the crypt. Whilst the logic for its creation is sound; to provide additional light to the below ground space, this may result in a decline in the number of people visiting the church particularly as it did not have to be a physical access to provide the same outcome as the other light-well. Conversely, the connection of the crypt areas to the London Connection could create bridging capital with the mixing of staff from the different departments with the London Connection operations. On balance, the case study supports the argument for renewal projects if only for the creation of both bonding social capital (the congregation with the supporters of the project and each other) and bridging social capital (the users of the London Connection and the staff).

When we consider the stakeholder groups of St Martin's, based on the number of people on the electoral role of St Martin's (217 English speaking and 114 Chinese speaking) the project could not have been justified in terms of the benefit to the congregation alone and indeed it is likely that the congregation suffered upheaval. It is not clear from the case study to what extent there was a voluntary element in the execution of the adaptive reuse project. Building projects can involve intense and sometimes stressful processes that can result in what could be termed "volunteer fatigue". This phenomenon of the draining effect on a volunteer workforce involved in a building project can be significant and arguably negate social capital built up through the project process. This may be seen as why social capital is a neutral resource in that how it is used determines if it is for good or bad (Coleman 1988).

The majority of staff of St Martin's (70 in all) was made redundant in early 2007 when both the crypt and church closed for 8 and 5 months respectively. On re-opening 75% of the new staff were unfamiliar with the operations of the church and or were untrained (2007 Annual Report). In addition, the Connection operations had to be housed in temporary "site huts" for the best part of two years which must have had a serious impact on the organisation's ability to deliver its social care programmes.

The effect of all of this on the stakeholder groups must have been significant and arguably could also have had a negative effect on the social capital created by the adaptive reuse project. Notwithstanding, the overall "status" or level of the social capital post project completion is difficult to ascertain or evaluate in any meaningful way. As Clark and Maeer point out, the only way to evaluate the social impact of heritage projects would be to carry out longitudinal research with quantified data compared to results from a parallel control sample (Clark and Maeer 2008).

Conclusion

There is little doubt that the adaptive reuse project at St Martin's achieved a socially sustainable outcome and generated social capital. Where the position is less clear is in the measurable extent of these qualities or values and/or whether overall there was a *net* deficit of social capital. In fairness, it could be said that it would always be difficult for St Martin's to generate significantly more social sustainability or social capital following the project due to its location in a tourist part of London where regeneration is not a major concern, there is a low level of residential dwellings and a migratory workforce that makes it difficult to generate least of all measure.

The case study was primarily selected because it was considered to represent an appropriate example of sustainability. The findings of the research have laid open the question of what was the *net effect* of social sustainability and social capital and more importantly how we measure it. As noted by Clark and Maeer, the current research programme of the HLF is not capable of detecting the long-term social impacts of projects (Clark and Maeer 2008). This is an area where more research is needed together with the effect on social capital of "volunteer fatigue".

In the wider context of sustainability, there were few environmental sustainability initiatives put in place, economically it is questionable as to whether the new operations can be sustained and socially the findings of the research do not suggest a greater community reach or social benefit has been achieved that can be quantified in any meaningful way. At the same time the findings that have led to this conclusion did not extend to exploring the social implications of the new spaces and whether these will be available for community purposes at community rates.

The care and use of an asset will only prove to be sustainable in the long term if it has been shaped by a coherent understanding of its wider significance to society (Worthing & Bond 2008). To an extent the historical significance of St Martin's has been key to the success of the adaptive reuse project, *as a project*. The project at St Martin's cannot however be said to have achieved the "*trinity of sustainability*" through delivery of social, economic and environmental benefits. And yet it has guaranteed its own future and sustainability as a place of worship, architectural landmark, world-class music venue, major tourist attraction and life saving centre for social care. St Martin's demonstrates how an urban church can make the difference at different levels, attract funding and support and sustain itself in the process. The extent to which social capital was generated, increased, maintained or decreased is unquantifiable. It is early days for St Martin's but it would be interesting to revisit the case study in say 5 years to fully evaluate the outcomes of the project.

For these reasons and on reflection, St Martin's may not have been the best example to demonstrate of adaptive reuse schemes can generate community or "external" benefits over and above sustainability of the church in question.

The Enlightened Self-interest management argument holds that business exists at society's pleasure and that for their own legitimacy and survival they should meet the expectations of the public with regard to social responsibility (Bartol & Martin 1991). The same argument could be put for churches; without the support of society churches cannot exist indefinitely.

Churches should be more than part of the physical urban landscape or a building that local residents claim would be a "pity to see lost" (Church Heritage Forum 2004). Churches need to be the heart of the local community. To an extent many are, but there is more they can do both to ensure their own survival and to take their place in the community. Churches should not be maintained because they are churches or for their heritage status or as a statement; they should be maintained because the cost of their loss is likely to be unacceptable to the community. The future of urban churches, both as a significant part of the cultural heritage of England and as places of worship, will depend on forging partnerships with the community in which they coexist. Churches and the community have an equal obligation to take on the responsibility of ensuring that they remain part of the built environment and landscape of our cities.

Social sustainability can act as the catalyst for churches to become more of an integral part of the local, social and cultural landscape. In doing so funding may be more readily available where otherwise funding bodies would not directly fund religious organisations. The opportunity to build social capital through adaptive reuse projects in this context is significant. And yet at the same time the risk of depleting social capital cannot be overlooked and for this reason it is important for both champions and managers of adaptive reuse schemes to have a clear understanding of the effects and outcomes of their initiative before they commence.

Perhaps where the case study stand out is how it demonstrates how an underground environment that was surplus to requirements can be transformed into a functional space without detrimental effect on the architecture and where that function has a social outcome.

Things do not last forever, they cannot stay the same, they change and sometimes in an attempt to hold on to things, we can lose the essence of what it is we seek to conserve. Yet sometimes we need to send a message into the future; a statement of who we were and what we stood for, what was important to us and what we believed in. Adaptive reuse schemes can play an important part in this for the benefit of all stakeholders and generations, both current and future.

It is hoped this research has shown that church crypts can be, and are, meeting places for sustainability; places where social needs can be met, places of social cohesion, places of economic development and activity, places of environmental alternatives or simply places of architectural wonder where the human condition can finally feel free and the spirit can soar.

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Appendix 1: List of Interviewees

Name	Position	Organisation
Vaughan Whibley	Honorary Librarian	Cathedrals and Church Buildings Library
Rebecca Payne	Research Officer	Cathedrals and Church Buildings Division
Louise Sherratt	Campaign officer	St Martins in the Field
Brian Cutherbertson	Secretary	London Diocesan Advisory Committee
Charles Smith	Conservation Officer	Council for the Care of Churches
Geoffrey Hunter	Administration Officer	Council for the Care of Churches
Michael Bye	Director of Property	London Diocesan Fund
Simon Dawson	Chairman (ex) of PCC	St James Piccadilly
Edward Walsh	na	na

Appendix 2 – Faculty Petitions for Crypt Reuse*

1997 to 2007

Church	Grade	Year	Brief Description
St Stephen Walbrook	1	2007	Raising lintel to allow pass through upright
St Paul, Robert Adam Street	2	2003	Refurbishment of basement kitchen and dining area
St Thomas, Oldhill Street	2	2005	New access and lift to crypt
St. Mary Magdalene, Holloway Rd	2*	2006	Conversion of north barrel of crypt vaults for school office
St George-in-the-East, Cannon St	1	2004	Conversion of part of crypt for North Thames Ministerial Training College
St George-in-the-East, Cannon St	1	2005	Conversion of part of crypt for Montessori School
St Augustine Queen's Gate	2*	2007	Formation of accommodation for Deanery Licensed Ministries in the crypt
St Barnabas Addison Road	2	2007	Upgrade to north crypt including under floor heating
St Luke's Redcliffe Gardens	2	2003	Excavation and development of under croft
St Paul The Ridgeway, Mill Hill	2	2007	New windows to crypt hall
St George Bloomsbury	1	2005	Partitioning of crypt area for occupation by the Theatre Museum
St John Mattock Lane	2	2003	Addition of lavatories and windows to crypt
St Mary-le-Bow, Cheapside	1	2003	Installation of fire detection and alarm system in crypt
St Martins-in-the-field	1	2002	Installation of fire detection and alarm system in crypt
St Gabriel Warwick Square	2*	2003	Conversion of part of crypt for storage
St Mathew Bourne Street	2	2003	Installation of fire detection system in crypt
Marylebone Parish Church	1	2004	Conversion of crypt to café
All Souls Langham	1	2003	Creation of storage for Resource Centre's Audio department
St Cyprian, Glentworth Street	2*	2003	Damp proof course to crypt
Christ Church Spitalfields	1	2001	Enlargement of two small openings in the crypt and installation of kitchen
St John Ladbroke Grove	2	2003	Licence to use crypt for morning nursery school
St Mary Magdalene Munster Square	2*	2000	Crypt access and escape including renovation of vaults
St John Mattock Lane	2	2001	Refurbishment of crypt including kitchen refurbishment

* Faculty Petition does not warrant that actual work was carried out.

Source: LDF Faculty Petitions Extracts

Appendix 3: Selected Case Study Shortlist

Fig 19: St Peter's Church, Liverpool Grove, Walworth

Fig 20: St Mary-le-Bow, Cheapside

Fig 21: St Marylebone Parish Church, Marylebone Road

Fig 22: Spitalfields Crypt Trust Shoreditch

Fig 23: St James' Sussex Garden, Paddington

Fig 24: St Paul's, Bow

Fig 25: St Luke's, Chelsea

Fig 26: St Martin-in-the-fields

Appendix 4 Example A - St Paul's, Bow

Fact File:

Name:	St Paul's
Grade:	II Gothic Revival
Built:	1878
Location:	Bow, East End of London
Project started:	March 2003
Project completed:	May 2004
Capital cost:	£3.3m

Fig 27: Demolition at St Paul's, Source: St Paul's Old Ford

Facilities:

- Four fully accessible new floors
- New steel structure within the existing historic shell
- Art galley, project room, a gym, physical and therapy counselling rooms and sauna
- Dedicated place of worship, community hall, crèche, café, kitchen and reception office.

Fig 28: New gallery space at St Paul's

Fig 29: The meeting room at St Paul's

Appendix 5 Example B - St Luke's Chelsea

Fact File:

Name:	St Luke's Redcliffe Square
Grade:	II
Built:	1872
Location:	Chelsea, London
Project started:	2006
Project completed:	September 2007
Capital cost:	not disclosed

Fig 30: Demolition work at St Luke's
Source: St Luke's Redcliffe Square

Fig 31: Structural Works at St Luke's

Facilities:

- new church hall
- offices, toilets, kitchen
- verger's flat
- baptism pool, prayer rooms
- Redcliffe Lower School Kindergarten

Fig 32: New undercroft

Fig 33: Entrance to new undercroft

Appendix 6: Church of England churches by diocese and category

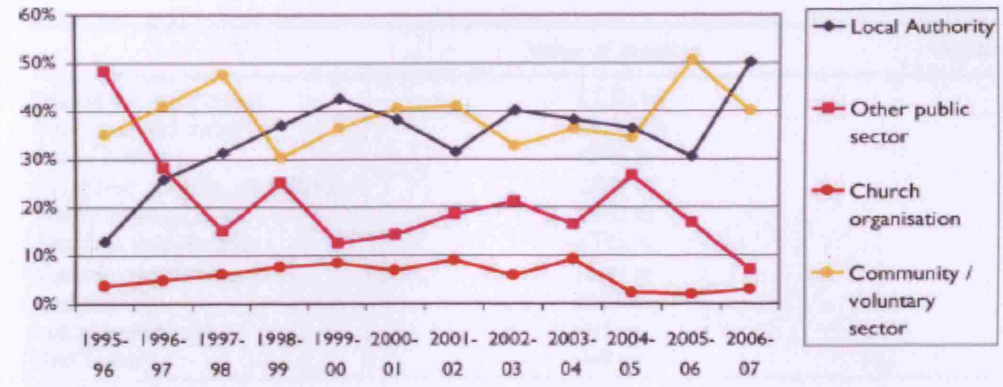
	I	II*	II	A	B	C	Not listed[1]	Total[1]	Percent hi-grade[2]	Percent listed
Bath & Wells	199	221	105				(45)	(570)	74%	92%
Birmingham	16	29	43	7	7	5	88	195	30%	55%
Blackburn	14	38	95		2	5	(134)	(288)	19%	53%
Bradford	20	15	64	1	2		(64)	(166)	23%	61%
Bristol	57	50	40				53	200	54%	74%
Canterbury	135	51	16	8	26	21	(72)	(329)	67%	78%
Carlisle[3]										
Chelmsford	150	117	106				241	614	43%	61%
Chester	39	61	142				(133)	(375)	27%	65%
Chichester	179	82	65		20	8	(162)	(516)	54%	69%
Coventry	50	63	49	6	14	7	22	211	63%	90%
Derby	60	73	95				109	337	39%	68%
Durham	38	21	112				127	298	20%	57%
Ely	131	135	37				23	326	82%	93%
Exeter	188	185	222				22	617	60%	96%
Gloucester	142	127	77				39	385	70%	90%
Guildford	33	41	57		3	4	76	214	36%	64%
Hereford	88	127	79	1	45	14	(86)	(426)	61%	83%
Leicester	61	160	65				(42)	(328)	67%	87%
Lichfield	62	130	164		13	5	(211)	(585)	35%	64%
Lincoln	256	159	168				56	639	65%	91%
Liverpool										
London[4]	84	96	133	4	12	11	161	501	39%	68%
Manchester	12	41	135				147	335	16%	56%
Newcastle	40	23	86				(98)	(247)	26%	60%
Norwich	318	255	(38)[5]				(37)[5]	648	88%	94%
Oxford[6]	216	291	143				162	812	62%	80%
Peterborough	163	155	34	1	3		27	383	84%	93%
Portsmouth	30	35	62				(46)	(173)	38%	73%
Ripon & Leeds	37	37	93				(97)	(264)	28%	63%
Rochester	43	43	26	2	28	13	(108)	(263)	44%	59%
St Albans[6]	133	101	84				(93)	(411)	57%	77%
St Edms & Ips	233	184	40				21	478	87%	96%
Salisbury	181	174	105	11	27	9	67	574	68%	88%
Sheffield	36	29	66				77	208	31%	63%
Sodor & Man[7]	5	5	6				28	44	23%	36%
Southwark	29	49	78	1	12	18	181	368	25%	51%
Southwell	109	74	74				57	314	58%	82%
Truro	130	80	54				49	313	67%	84%
Wakefield										
Winchester[8]	82	103	106	3	12	12	95	(413)	48%	77%
Worcester	44	68	47	4	25	16	65	269	52%	76%
York	153	115	172				165	605	44%	73%
TOTAL	3996	3843	3383	49	251	148	3693	15242	53%	77%

NOTES

1. The figures for 'Total' and 'Not listed' were not always requested from dioceses. If 'Total' was extracted from *Church Statistics 2001*, it is placed in brackets; similarly if 'not-listed' has been calculated by subtracting the number of listed buildings from the 'Total' figure, it is placed in brackets.
2. 'Hi-grade' means Grade I or II* or A or B.
3. Carlisle figures currently being revised.
4. For London, see text.
5. The number of Grade II / unlisted buildings in Norwich was estimated by halving the number of buildings which were not Grade I or II*.
6. The figures for St Albans and Oxford combine grade A with I, B with II* and II with C.
7. The churches in Sodor & Man are not listed, they are 'registered', and there are no grades within registration. Sixteen churches are registered, and I have assigned them equally between the three main grades of listing.
8. The number of unlisted churches for Winchester is broadly correct. The listed numbers are pro-rated up from work in progress, a tabulation of churches which covered about three-quarters of the churches in the diocese.

Source: Church Statistics, 2001

Appendix 7: Heritage Lottery Fund Value of Grants 1995/06 to 2006/07



	Local Authority	Other public sector	Church organization	Community/voluntary sector
1995–96	13%	48%	4%	35%
1996–97	26%	28%	5%	41%
1997–98	31%	15%	6%	47%
1998–99	37%	25%	8%	30%
1999–00	43%	13%	8%	36%
2000–01	38%	14%	7%	41%
2001–02	32%	19%	9%	41%
2002–03	40%	21%	6%	33%
2003–04	38%	16%	9%	36%
2004–05	36%	27%	2%	35%
2005–06	31%	17%	2%	51%
2006–07	50%	7%	3%	40%

Source: K Clark and G Maeer, 2008

Appendix 8: Heritage Lottery Fund Grants 1994/95 to 2006/07

	Value of projects	Number of projects
Building conservation	£1.38 bn	4530
Museums and galleries	£1.30 bn	2022
Public parks	£508 m	596
Churches, chapels, cathedrals	£307 m	2896
World heritage sites	£280 m	320
Archives and libraries	£252 m	811
Nature conservation	£248 m	2040
Archaeology	£139 m	717
Inland waterways	£91 m	180
Oral history	£49 m	2050

Clark and Maeer 2008

Appendix 9: 2005 HLF Case Study delivery of Benefits for Individuals and Communities

	Number projects (out of a max of 30)
Benefits to individuals	
Increasing knowledge and understanding of heritage	21
Providing enjoyment inspiration and creativity	19
Developing personal skills and capabilities	18
Changing attitudes and values	11
Leading to changes in activity, behaviour or progression	7
Benefits to communities	
Providing community focus	10
Social cohesion	12
Social inclusion	9
Strengthened organizations	13
Economic development	4

Clark and Maeer, 2008